

DECLARATION

AGAINST

GEORGE, King of Great
Britain and Ireland,

AND

All His NOBLES and SENATORS;

AGAINST

LEWIS King of *France*, and PHILIP
King of *Spain*;

AGAINST

The High and Mighty Lords the STATES
GENERAL of the United Provinces

AGAINST

CHARLES Emperor of *Germany*, and
MAHMUT Emperor of *Turkey*;

AND

All other KINGS and STATES
whatsoever under Heaven.

By a faithful Subject of the first mention'd
King, and a sincere Friend to the rest,
EDWARD ELWALL.

*It is Time for thee, Lord, to work; for they have
made void thy Law, — teaching for Doctrine
the Commandments of Men.*

L O N D O N :

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A Declaration, &c.

FIRST of all, I declare against you all, for offering to intermeddle or concern your selves with any of your Subjects about any Matters that are purely religious, and relate only to their Belief, as praying, honouring, worshipping, and adoring God. I shall challenge you all severally to shew by what Authority you do these Things, and who gave you this Authority. *Is it from Heaven, or of Men?* If it be from Heaven, I will give up the Cause to you; but if it be from Men, I expect you shall yield it up, how sweet soever it be, never claim it nor practice it henceforth for ever.

And now GEORGE, King of *Great Britain and Ireland*, I challenge thee out into *James's Park*; name the Day, Hour, and Place, as thou thyself pleasest; but don't bring thy ugly carnal Sword with thee, but only such pure spiritual Weapons as I do promise thee, if well, to bring with me, and that is, Scripture and Reason; and no other but these, and these two only. Whether the former be the Words of God or not, I leave every Man to judge; and as to the latter, I believe

every wise and good Man will agree with me, that *the Voice of Reason is the Voice of God*, and therefore most fit and glorious Weapons for us to manage our spiritual Fight and Warfare withal.

If thou fearest to meet such an old-fashion'd Man as I am thyself alone, or rather fearest thy Cause, that it will not bear the Test of Scripture and Reason, then bring two or three, or twenty or thirty, or twenty thousand, or thirty thousand of the Black-Guards along with thee.

Or if thou mistrustest my bringing any carnal Weapons with me, besides the aforementioned ones, then bring as many of thy Red-Guards with thee as will surround the Park, if thou pleasest. But as the Prophets of old have taught me not to fear Men whose Breath is in their Nostrils; and the holy Prophet *Jesus* hath excellently inculcated the same Doctrine, bidding me *not fear them which can kill the Body only, but have no Power to kill the Soul*; but has bid me *fear God*. *I will tell you*, says he, *whom ye shall fear; fear God, who can kill both Body and Soul; I say unto you, fear him*. Now if I should be dispos'd to fear either the Black-Guards or the Red-Guards, I must confess it would be the former much more than the latter; for the latter many of 'em have in some measure learnt that good and admirable Doctrine and Precept of that truly honest and religious Man *John the Baptist*, viz. *do Violence to no Man, and be content with your Wages*. But

But the former have done quite the reverse by me, and by many others besides me; for they have caus'd my Books to be seiz'd, which are my Right and my Property, and have caus'd me to be taken out of my Shop, and from my Business, and led me before Magistrates, in order that I might be sent to Prison; but the Magistrate had more Humanity than they had, and would not commit me to Prison.

But soon afterwards I was summon'd to appear at *Stafford Assizes*, to take my Tryal there; where they had drawn up a large Indictment against me, near as big as half a Door, and that worthy Person Judge *Denton* was so full of Humanity and good Temper, that he gave me leave to plead to the Indictment myself, which I did for about three Quarters of an Hour; and after I had made my Defence, and vindicated what I had wrote in my Book to be the plain Truth of God, and founded upon the sacred first Commandment of God, *Thou shalt have no other Gods but me*, (the Justices and Jury not liking the Prosecution,) the Judge acquitted me in open Court, and I was deliver'd out of their Hands. Therefore, O King, as thou art accounted one of the greatest Princes in *Europe*, so I think it will not consist with thy Reputation to bring any of the Black-Guards with thee; no, nor if they are white and black, except thou lay thy Commands upon them, and give thy Word of Honour that they shall not

hurt me with any carnal Weapons, nor so much as injure one Hair of my Head, or of my Beard: For as I have felt something of their rapacious Claws, tearing away my Books from me, (which I wrote in Defence of God's sacred Law,) and hauling me before Magistrates and Courts of Judicature, tho' I had injured no Man, but wrote the plain Truth, as I believe, so I think the above Preliminary is nothing but reasonable.

For my blessed Lord Jesus Christ hath given me a wise Caution, saying, *Beware of those which come to you in Sheeps Clothing, but inwardly they are ravening Wolves; ye shall know them by their Fruits; do Men gather Grapes of Thorns, or Figs of Thistles?* so that if I feel the Paw of the Wolf, the Tyger and Bear, tearing away my Goods from me, or taking me from my Wife, my Children, and Family, I know then assuredly that it is not the Foot of the Lamb, *for he will not hurt nor destroy in all his holy Mountain*, but it is evidently the Marks or Paws of some rapacious Creature; so that my dear Lord's Rule was, is, and ever will be the best in the World to discover 'em by, *viz. by their Fruits ye shall know them*. For as in the Days of Christ, and in every Age since, down to this Time, it has been the darling Practice of Hirelings to persecute those that are innocent and sincere, so where they have Power what direful inhuman Work is made in most of the Nations round about us, and even here in our own Nation,

Nation. Many yet living can remember the horrid Persecutions that were done in the *Carolian* and *Jacobian* Days, when so many of the Prisons in *England* were fill'd with Thousands of Quakers and Baptists, and other Dissenters, who were pious and innocent People, and suffer'd only upon the account of Religion.

Now, O King, consider, I beseech thee, that these persecuting Priests could never have worried the innocent Sheep to such a dreadful Degree, had not the foremention'd Kings usurp'd an Authority which God never gave them, nor thee, nor any of thy Brother Kings upon the Earth. Indeed you are called Christians, and thou King, Defender of the Faith, and another the most Christian King, and another the most Catholick, &c. but how justly these Titles quadrate with your Practices, if *by your Fruits we must know you*, I leave all honest Men to judge.

But my Lord and King, for so I own thee in all temporal Things, be pleas'd to tell me, if thou canst, where Jesus Christ ever gave thee or any of thy Royal Brethren, Authority to chuse or nominate an Elder, Pastor, Bishop, Overseer, Presbyter, Teacher, &c. for me, any more than I have to chuse one for thee, or for any of them, which I readily confess is none at all. For this Matter of chusing an Elder, Pastor, &c. or what Religion I will be of, or in what Manner I worship God, is of a spiritual Nature, and concerns my Faith,
my

my Salvation and future State; and therefore, as neither *George*, King of *Great Britain* and *Ireland*, nor *Lewis* King of *France*, nor *Philip* King of *Spain*, nor any of the rest, can answer for me at the great discriminating Day, when God shall judge the World, by that Man whom he hath ordained, Christ Jesus the Lord, but I must answer for my self, and for all my Deeds done in the Body, so how unreasonable will it be for thee, O King, or for any of thy Royal Brethren, to prescribe Creeds for me, or Prelates, Priests, or Preachers, any more than, as I said before, I should prescribe for any of you.

Have not I a natural Right which I bring into the World with me, to worship God in that Way which I am persuaded in my own Heart and Conscience is most agreeable to his divine Will? and hast thou, O King, or any other Persons upon Earth, any Authority from God, or from Christ, to abridge me of this Liberty? seeing I injure no Man, but live peaceably in the State, and in all temporal Things that concern the Civil Society; I am subject to every Ordinance of Man for the Lord's sake, from thee who art King upon the Throne, down to the meanest Constable in the Land, rendering to Cæsar the Things that are Cæsar's, but unto God the Things that are God's, and sure it will be most unjustifiable in Cæsar to require or desire any more.

But if thou or thy Brethren, *Nebuchadnezzar* like; should require me to worship
any

any thing which I think is not God, or contrary to my Conscience; whereby I should both displease and disobey God, I trust the great and glorious God of Heaven and Earth, in comparison of whom thou and all thy Brethren are but as Grass-hoppers, will give me Courage enough to answer thee as my dearly beloved Brethren then did, viz. O Nebuchadnezzar, we are not careful to answer thee in this Matter; if it be so, our God whom we serve is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine Hand, O King.

But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the Golden Image which thou hast set up. O Ananias, Azarias, and Mafcjah, blessed is your Memory, for those were their Hebrew Names; Shadrach, Mesbach, and Abednego, were the Heathenish Names which the King had given them. O holy and glorious Trinity, three Persons, but one in Will and bequeen-born Resolution, to lay down their Lives to the most dreadful Death that the most wicked King in all the Earth could invent, for the Honour and Glory of the one only living and true God.

Now, my Royal Friend, tell me, I intreat thee, had not Nebuchadnezzar altogether as much Authority, with his Princes and Counsellors, to make this Law in spiritual Things as thou hast, or thy Brothers Lewis, Philip, the States General, Charles of Germany, and Mahmut of Turkey, or any other

other Kings or States under Heaven, that is, *none at all*: And it is worthy for thee to remark a few Lines in a Letter which thy late Royal Father King *George* wrote in Behalf of some persecuted Brethren of mine in *Poland*, the Rulers of which Country the Spirit of the Lord was departed from, and an evil Spirit, that is, a persecuting Spirit from the Devil troubled them; and in order to lay or remove that evil Spirit, the Brave and Royal *George* wrote to his Brother the King of *Poland*.

The Substance of this Royal Letter is an honest open Testimony from a King, against all the Kings under Heaven that violate Liberty. That in all spiritual Things which concern our Faith and Worship of God, our Salvation and future State, our Consciences are not subject to any Kings upon Earth, but to God alone, and to none but him; and whatsoever King he be that breaks through this Boundary of Conscience, he is in Rebellion against God, and acts in the downright Spirit of Antichrist.

For Christ expressly bids us *call no Man Father here on Earth, for one is your Father, even God*. And in another Place he bids us *call no Man Master, for one is our Master, even Christ*.

From hence I deduce this natural Inference, that we are not to take our religious Sentiments from Men, but from God, that is, from the Manifestations of God's good Spirit

Spirit in our Hearts; a Measure whereof is given to every Man under Heaven, to profit withal; so that neither Popes nor Councils, Prelates nor Priests, Convocations nor Assemblies of Divines, no, nor Kings nor Parliaments, have any Authority in Matters that are purely religious, to prescribe Creeds, or Faiths, or Modes of Worship; but Religion ought to be free, and not forced. Christ wants not, neither does he ever require any press'd Men into his Kingdom; but all his true Followers are Volunteers, and will follow him gladly, freely, and willingly: Not for filthy Lucre, but for the intrinsick Goodness and Excellency of his Life and Doctrine; which makes it manifest that he is the Way, the Truth, and the Life, and that no one can come to the Father but by him, that is, by that pure and righteous Doctrine which God gave him to teach Mankind, and whatsoever People there is on the Earth, whether they ever heard of Christ or not; yet if they do those Things which he taught, whether they know 'em by natural or reveal'd Religion, yet if they bring forth Fruits of Righteousness in their Lives, subduing their inordinate Affections, and suppressing all their unreasonable Lusts and Passions, loving, serving, and adoring the great Creator of all Things, happy, happy will be their State, for they will certainly hear the joyful Sound of, *Come ye blessed of my Father, ye have been faithful in a few Things, I will make*

make you Lord over many Things; enter ye into the Joy of your Lord.

And now, my great and Royal Friend, tell me, I pray thee, what ugly, haughty, proud, ill-natur'd Spirit is it that induceth you Kings to deprive your Subjects of their religious Liberties, to serve and worship God according to the Dictates of their own Consciences, yea, oftentimes violating the Laws of God, and breaking through the Ties of Humanity, seizing, and prisoning, and fining, and some of you oftentimes killing your Subjects purely upon account of Religion.

I must confess thou art the freest, and thy Hands the least dipt in this Hell-Work, of any King that I have heard of in all the Earth, and blessed and praised be the God of Heaven, that hath opened thine Eyes so far; but what is it that draws you into this fullsome Work; is it to please yourselves, to grieve your Subjects, and cut their Hearts? or is not rather (speak truly) to please your hireling Priests. Why, but if it be the latter, as I verily believe it is, yet that will by means excuse you, but rather shews you to be Priest-rid, and want Courage.

Thy great Predecessor King *William*, the glorious *William*, when the Priests here, join'd by some Dissenters too, solicited him to persecute the Socinians, a People that began to see a few of those monstrous Doctrines of Trinity, Transubstantiation, absolute Election, and Reprobation, infinite Satisfaction, imputed

imputed Righteousness, making the most high God, the holy One of *Israel*, to be a Plurality of Persons, and making God to have a Couple of Equals, and some more such Jargon as above,) but his generous Soul, that had breathed in a freer Air, gave them this truly Christian and courageous Answer, *That he would not do the Priests Drudgery.*

Now, if thou wouldst but endeavour to infuse that noble Principle into thy Royal Brethren abroad, what Good wouldst thou do to Mankind; how soon then would all their absurd Doctrines, and that Hell-born Practice of Persecution and Inquisition, tumble down to the Ground, and all the vain Inventions of Men that are set up instead of God's sacred Commandments, fall as *Dagon* did before the Ark of God.

And in order to free Mankind from the Burden of Priests, give me leave to tell thee, O King, what is the Ground or Cause of that murdering unchristian Practice of Persecution, and that is Money, which is the Root of all Evil, and has ever been so: The Blessed Jesus knew it full well, and therefore bid his Disciples take heed, and beware of Covetousness; for he regarded that sacred Law of God, the tenth Commandment, *Thou shalt not covet, &c.*

And when he sent his Disciples to preach, he warn'd 'em not to *take Money with 'em*, but be content with such Things as People freely gave them, and set before them; but

not to force any one to give 'em any thing, because the People every where were to judge whether they were true Ministers of Christ, or pretended ones; and if they judged them true Servants of Christ, they would always give them such Things as they needed; so that when Christ asked them at their Return, *what lacked ye?* they answer'd *we lacked nothing*. Neither will the true Labourers in Christ's Vineyard ever want; for God will move the Heart of one or another to give to 'em such Things as are needful if they be faithful to him, and have the real Honour of God, and the Advancement of Christ's Kingdom, which is the Good of Mankind, at Heart; then for certain *he will never leave them nor forsake them*.

And whilst the true Disciples of Christ followed their wise Master's excellent Rules, they never became Persecutors, but quite the reverse, for they were often persecuted: For they remember'd their Master's Words, and how the Priests had persecuted him to Death; and that *whosoever would live godly in this present World, must suffer Persecution*. So that no such Thing was known, for two or three Ages after Christ, as one Christian persecuting another Christian about Religion, till the Days of thy unhappy Brother *Constantine*; who taking great fat Benefices either from the Pagan Priests or others, and giving them to the pretended Christian Priests, the latter soon became so full of Pride, Envy,

Envy, Hatred, and Malice, one against another, that it was hard to say which of the two was worst; and that meek and lowly, harmless and inoffensive Spirit of the lovely and blessed Jesus, which so much adorn'd the Lives of the Apostles and primitive Disciples, was very rarely to be found.

For, my Royal Friend, thou mayest easily observe how soon, and to what a Height, Pride and Ambition swell'd the Men one against the other, banishing one another, thirsting after high Titles, &c. till at last Popery began to put forth its filthy Head: Whereas the humble Jesus told his Disciples, that *the Kings of the Gentiles exercised Authority one over another, &c.* but, said he, *it shall not be so with you; for whosoever will be greatest among you, let him be Servant of all.*

No doubt thou canst easily see what was the Spring of that Monster Persecution, and consequently how to stop it again, that it never may hurt any of thy Subjects more: Thy so doing will render thee most amiable in the Sight of all thy wise and faithful Subjects, who not only profess, but possess the true Christian Principles, who have learnt to *love one another*, and that *whatsoever we would that Men should do to us, to do likewise.*

And now, great King, consider, if this be a right Rule, and is founded on the sacred Law and the Prophets; as I believe it is; and as I told thee before, that the Voice of Reason is the Voice of God, and that

with those spiritual Weapons only we were to encounter, I now challenge thee, and all thy Princes, thy Nobles, Judges, Counsellors, and Senators, to tell me, what Reason you can give why so many Thousands of thy true and faithful Subjects, who sincerely love thee and thy Royal Family in their Hearts; and thou, O King, and all thy Princes and Senators know it in your own Consciences that they are such, and that their Deeds have made it manifest: I mean all Protestant Dissenters.

Why, I say, are all these debarr'd from serving thee, and from serving their Country, seeing they are Men of Probity, fearing God and hating Covetousness as much as others, and yet have an undeserved Disgrace and-Contempt put upon them, as if they were unworthy to serve their King and Country, except they will fall in with outward Ceremonies and Inventions of Men, in Matters that are of a religious Nature, and do not at all concern the Civil Society and Government.

Is this doing as you would be done by? Is this obeying the precious Rule laid down by both the Prophet *Moses* and the holy Prophet *Jesus*? Is this acting consonant to the eternal Laws of Reason? or is it not the reverse? *Hearken, O King, I beseech thee, and give Ear, O ye Princes of the Land, and Senators thereof: If Reason be the Voice of God, be not disobedient, and let not Judah vex Ephraim, neither let Ephraim envy Judah; and*
not

not only so, but let little Benjamin be brought in again, and let not a Tribe be lost or left out in Israel: I mean the Papists; for I would not have one of thy Subjects exempted from serving thee and their Country, except by Overt-acts of Rebellion or Injustice they forfeit their native Rights, which every Man that is born in the Land ought to enjoy. Is it not Righteousness that exalteth a Nation? and is not Sin and Injustice a Reproach to any People? And what, I pray you, is greater Injustice than to admit one particular Sect only to bear Offices under the Government, and all the other Sects to be debarr'd from it, altho' they should be a third Part of the Nation, and well known to be as honest, sober, religious Men as any in the Nation, and true Friends to their King and Country; and I will appeal to your own Breasts, and to the Witnesses of your own Consciences, if it be not as I have said.

O ye Rulers of the People, I call Heaven and Earth to witness against you this Day, that you have done Evil in the Sight of God, by your interweaving spiritual Things amongst your temporal Affairs.

Is it not most ridiculous that one Man, who will have his Child sign'd with a Cross upon its Face or Back, and will take Bread and Wine kneeling, shall be admitted or qualified to serve in all Offices, tho' he does not so much as pretend to any divine Command for either crossing or kneeling; and another

Man, finding no divine Precept for either, looks upon the former as a Piece of Popish Foppery, or at least as a needless Ceremony, and thinks that Christ was wise enough to institute his own Ordinances, without the vain Inventions of Men; and as he finds that Christ neither commanded crossing nor kneeling, so he thinks it best to follow Christ, and take the Bread and the Wine in a Table-Posture, as he did, *Mark xiv. 18. And as they sat and did eat.* Now because this honest Man thus uprightly followeth Christ in this religious Affair, according to the best of his Knowledge, and cannot bow down or conform to what he takes to be nothing else but mere Popish human Inventions, he must be debarr'd from serving his King and Country, and lie under an unjust Reproach or Contempt, as it were, as if not fit to bear Office in his Country.

Hear me, O King, and ye Nobles and Senators of the Land, true Nobility consisteth in noble Actions, not in Titles; and true Patriotism consisteth in equally administering Justice and Judgment in a Land, but this is quite the reverse. I know of no Way that we can recommend ourselves to the Blessing and Favour of God, the Fountain of all Wisdom, Justice, Goodness, and Truth; but by *doing justly, loving Mercy, and walking humbly with God*; but instead of thus doing justly, behold ye do unjustly by your Fellow-Subjects, in doing by them as ye would

would not they should do to you; for I am sure ye would not be willing they should debar you.

And instead of loving Mercy, you love Cruelty and Unrighteousness, not suffering your Fellow-Subjects to partake of the Benevolences of their King and Country, (altho' they equally deserve a Share,) except they will prostitute their Consciences, and sin against God, by complying with what they think the vain Popish Inventions of Men. But if they will be insincere, and prostitute their Consciences, and lick up Popish Relicks, and keep away from the Worshipping-Places of those that are more conscientious, and consequently far better Subjects than themselves, then they may bear Offices indeed.

But what Officers such are like to make, and how likely to serve their King and Country faithfully, who served God unfaithfully, I leave every honest virtuous Man under Heaven to judge.

For instead of walking *humbly with God*, and truly with him, this is walking *proudly with God*, and falsely with him, and is certainly very abominable in his Sight.

For if any Man think he ought to use those Ceremonies of Crossing or Kneeling, he doubtless ought to have free Liberty to use 'em; but by the same Parity of Reason, whosoever thinks he ought not to use 'em, ought to have the like free Liberty to let 'em

'em alone. This is the true Liberty of the Gospel, and this is our native Rights, and why will ye deprive us of 'em, and debar us from the true and natural religious Liberties of Mankind.

I the rather direct this Part of my Declaration to you Nobles and Senators of the Land, believing you are more culpable in this Matter than my Lord the King; for I am apt to think that sometimes his Bowels earn, and he is ready to relent over that Part of his Subjects who he knows love him in their Hearts as well as any of his other Subjects, and yet have been so long, so very long, hardly, unjustly, and unreasonably used.

And, if I may speak the Truth, as I love to let my Mouth be the true Instrument of my Heart, I am ready to think that you Legislators have not done this so much to please yourselves, as to please a Company of Priests, and Arch-Priests, and Bigots, when they used to raise the common Cry, *The Church is in Danger*. Have I told the Truth or no? if I have, than now by this Time, I hope, you are come to a bolder, braver, and better Spirit than you were when those false and Popish Cries fill'd your Ears. And that now nothing shall divert you from turning your Minds to do justly, to love Mercy, and to walk humbly with God; or, in other Words, to do as the good old Prophet *Moses* taught, to love the Lord your God with all your Heart,
and

and with all your Soul, and with your Strength; Thou shalt not avenge or bear any Grudge against the Children of thy People, but thou shalt love thy Neighbour as thyself; I am the Lord, Liv. xix. 18. that is, I am the Lord that have a Right to command you to do so.

I beseech thee, O King, and all ye Nobles and Senators, every one, circumcise the Foreskin of your Hearts, and be no more stiff-neck'd; *For the Lord your God is God of Gods, and Jehovah of Lords, a great God, a mighty and a terrible, which regardeth not Persons, nor taketh Rewards, but loveth Justice and Truth; let his Fear come over your Hearts, and regard Equity more than all the Priests and unscriptural unreasonable Ceremonies in the World; administer Justice equally to all the People in the Land.*

Then may ye safely put your Trust in God; *for in the Lord Jehovah is everlasting Strength, and he will bless you in your Basket and in your Store, and in all your pious Consultations that are design'd for his Glory, and for the Good, Comfort, and Happiness of all the People from Sea to Sea, and from Dan even to Beersheba: That every Soul in the Nation (none excepted) from the Episcoparian even to the Papist, may all fear God, and honour the King, and pay all our Dues to him equally and truly, and not one be excluded from serving him in Faithfulness, in Honesty, in Truth and Uprightness, and with a sincere Heart, allowing Freedom,*

dom, perfect Freedom, to every Man, to serve and worship God in that Way which he is perswaded in his own Conscience is most agreeable to his sacred Will; and may all of us sit under our own Vines and Fig-trees, eating the Fruits of our own Hands, none making us afraid, that so we may live in Love and Peace with one another, and then we may assure ourselves, if we continue so to do, that the God of Love and Peace will be with us.

But if ye bear any Grudge against the Children of your People, and do not love your Neighbours as yourselves, but are partial towards them, debarring them of their common Rights and Privileges, either Civil or Religious, this Practice is utterly unlawful, and unjustifiable in the Sight of God and all good Men. Therefore you will find it better, yea, ten thousand Times better, to live and act in Obedience to the pure and righteous Will of God, not usurping to yourselves any Authority which belongs to him, nor depriving the People of the religious Liberties and Privileges which belong to them, to serve God according to their upright Consciences, and never injure them in their Civil Liberties on that Account.

But if you will not hear me now, nor regard my Advice, to turn your Feet to walk in the right Ways of God, to fear him and obey him, when you come to die, you will with sick Bodies and troubled Hearts with
with

with all your Souls you had hearken'd to him that created you, and not rejected the faithful Admonitions of your sincere Fellow Creature. For I will tell you the perfect Truth; I turned my careful Thoughts to know the Mind of God, and to obey him, as he made it plain to me, not regarding who it would please or displease, fashionable or unfashionable, nor to heed the vain Inventions of Men that had corrupted themselves, and departed from the precious Law of God, the ten Commandments, making the holy One of *Israel* to be a Plurality of Persons, bowing down to Images, swearing vainly by the Peerless Name of the most high God, even in common Discourses, breaking his holy Sabbath, rejecting that sacred seventh Day which God blessed and sanctified, and doing as *Jeroboam* did, setting up another Day in its stead, which they had devised out of their own proud evil Hearts; and all in flat Contradiction to the four first Commandments of God most high; and this naturally led them to pay the less Regard to all the other six, tho' all the ten were evidently given for the Good of Man.

So the Lord God of Heaven gave me a clear Sight of their Sins; and because I chose his Ways, and refused Mens Ways, and walked in the Laws of God, and minded not the Laws or Inventions of Men in Matters of Religion, but grieved at their
Presumption;

Presumption; therefore the Lord shed his Love upon me, and filled my Heart with Joy, and made me to sing with the Spirit, and with Understanding also, and to glorify his everlasting Almighty Name, and to say, as his Servants of old did, *for he is good, for his Mercy endures throughout all Ages, from Generation to Generation.* Praised, adored, and magnified be his his Name for evermore, and grant that I may bear my Testimony faithfully for him, and for his sacred ten Commandments, to the End of my Life. So if you also will turn your Feet to walk in the Laws of God, and in the most careful Obedience of his ten Commandments, ye will find that as the Heavens are high above the Earth, so great is his Mercy towards them that fear him; and that as far as the East is from the West, so far will the Lord remove your Transgressions from you; and that like as a Father pitieth his Children, so the Lord will pity you; for he knoweth your Frame, he remembereth that you are but Dust; for the Mercy of the Lord is from everlasting to everlasting, upon them that fear him; and his Righteousness unto Children's Children; to such as keep his Covenant, and to those that remember his Commandments to do them, hearkening to the Voice of his Words; for in his due Time he will shew who is the blessed and only Potentate, the King of Kings, and Lord of Lords, and therefore

which

highly worthy of all your Obedience, who only hath Immortality dwelling in the Light, which no Man can approach unto, whom no Man hath seen nor can see; to whom be Honour and Power everlasting. *Amen.*

And now, O King, Lords, and Commons, who are our Legislators in all temporal Things; in all which I will obey every Ordinance of Man for the Lord's sake, from the King on the Throne down to the meanest Officer in the Land; and I love and pray for you all: But give me leave to tell you, that in Matters relating to religious Principles, I differ from many of my Fellow-Subjects, and cannot help it; for I am a Unitarian, and believe there is but one God, and no other but He; and I found my Opinion not only on the Religion of Nature, but on the sacred first Commandment of God, *Thou shalt have no other Gods but me.* From hence I infer, that God is but one single Person or Being: But if many of my Fellow-Subjects believe God is a Quarter of a Dozen of Persons, or Half a Dozen, or a Dozen, they do not injure me at all, neither do I injure them. I am also a Sabbath-Keeper, and I believe it my Duty to keep the Seventh Day Sabbath; and I ground my Opinion on the Creation of God in six Days; his resting, blessing, and sanctifying the Seventh Day, and particularly on the sacred fourth Commandment, which expressly tells us, *the Seventh Day is the Sabbath of the Lord thy God,*

God, &c. and especially on the Reason that God himself giveth in the Close of that Command, viz. *For in six Days the Lord made Heaven and Earth, the Sea and all that therein is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath-Day, and hallowed it.* But if, as above, my Fellow-Subjects keep the First Day, they do me no Injury, neither do I injure them at all: Yet tell me, O King, Princes and Senators, what Authority had *Constantine*, or Pope *Sylvester* the First, to break this sacred Commandment, to change or alter it to the First Day, which God never commanded? Who gave them Authority to impose keeping the sixth Day on account of Christ's Crucifixion, and the First Day on account of his Resurrection; when neither God nor his Prophets, Christ nor any of his Apostles, commanded it? Was not this the Sin of *Jeroboam*?

And now I humbly intreat that I may come nigh unto you, and lay your Hands upon your Breasts, and in the true Fear of God shew what Authority you have to continue this Change of the Sabbath, or make Laws to forbid Men doing their Work on the Sixth, or on the First Day of the Week; when God Almighty hath said, *Six Days shalt thou labour, and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God, &c.*

Must I not obey God rather than Men? and yet such Laws there is now in Force

at this Day, to fine or punish Men that do their honest Work and Labour on the First Day; which is a flat Contradiction to the sacred fourth Commandment of God, and a manifest Violation of it.

And yet even thou, O King, and all thy Lords and Senators, when ye go to your Stéeple-Houses, or Places of Worship, you say over, or hire your Priests to say over for you, the Ten Commandments of God, and among them the Fourth; which says, *the Seventh Day is the Sabbath of the Lord, &c.* to which ye pray, and say, *Lord have Mercy upon us, and incline our Hearts to keep this Law.* By which it is evident ye believe it to be the Law of God, or else why do ye pray God to incline your Hearts to keep it? Yet is it not plain that you never intend to keep it? and is not this a notorious downright mocking of God?

I know it is bold and plain-dealing in me to tell you all of it; but I will appeal to God, and to your own Consciencs, if it be not true; and therefore I beseech you all to ponder on it, and give Glory to the God of Heaven, and obey his sacred Law. Repeal that unrighteous Law about the First Day, and deliver up to all People their free Liberty to work all the Six Days, and keep the Seventh Day, as God commanded them, and set them an Example; and regard no Popes, nor any of the vain Inventions of Men under Heaven; but *fear God, and keep his*

his Commandments always, for this is the whole Duty of Man.

Do but repeal that Bill which forces Men to keep the First Day, and leave the Subjects of the Land free, intirely free, to keep which Day of the Week they are perswaded in their own Consciences is the true Sabbath-Day; either that which the most high God, the Creator of Heaven and Earth, hath commanded, or that which Pope *Sylvester* and his proud Successors have invented.

And then, O King, Lords, and Commons, if you will but make one Reformation further; and that is, to free the People from all manner of Priests and Arch-Priests, and let no Soul be forced to pay them any thing at all, but what is every Man's own free Will to give them; it being the undoubted manifest Law of Christ that his true Ministers should always be content to eat, or to take such Things as the People gave, or set before them; it being the People's Right, their natural and Christian Right, not only to chuse their own Ministers, but also to judge of them by their Fruits, whether they are *Wolves in Sheeps Clothing*, or whether they are genuine Ministers of Christ; and then to give them such Things as they need. I say, if you will thus free the People of all the Land, and thereby restore true primitive Christianity, I believe in my Heart, Soul, and Conscience, that the Name of King *George* the Second, and all his Nobles
and

and Senators, would shine through all Ages, Nations, and Generations of the World; and all the People of the Land, and their Childrens Children would have Cause to rise up and call you blessed.

For if you will but heave off the Load, the heavy Load of Priests and Arch-Priests, from the Shoulders of the People, that they may be free, and not forced to pay any thing to a Priest, any more than a Priest shall be forced to preach to any of them, then you will restore the Kingdom of Christ to its ancient Basis, where Christ Jesus himself, the great Prophet sent of God, even the Captain of our Salvation, originally founded it; who, when he sent his Disciples to preach to the People, he gave them this generous, glorious, and ever-memorable Command; *Freely ye have received, freely give.*

But for Priests, hireling Priests, to seize the People's Goods, and imprison their Persons, and pester them in Law-suits, in the most inhuman, barbarous, and cruel manner, for their unreasonable and Antichristian Demands of Tythes; as was practised in the *Charlean* Days upon Thousands of honest Quakers and others, who saw the Idleness and Voluptuousness of the Priests, and could not (without sinning against their Consciences) feed the greedy Mouths of such Priests; it becometh thee, O King, and thy noble Princes and wise Senators,

to redress the Grievances of thy People, and let the Oppressed go free.

And when thy Subjects are freed from this Antichristian Bondage, the God of Heaven and Earth will raise up Shepherds that will feed his Flocks, *not for filthy Lucre, but of a ready Mind*, that is, *freely*: And when the People, *viz.* the Flocks, perceive that the Shepherds whom they chuse have no Paws, nor Claws, *and do no Hurt nor Destroy in all the holy Mountain*, but can evidently see the Foot of the Lamb and Harmlessness of the Dove; for the People (the Flocks) are the true Judges, they will soon cry out to their true Shepherds, *Freely you have given us, and freely we will give to you of whatsoever you have need*: Take of our Wool, take of our Milk; take even of our very Eyes; for ye are the true Servants of God, and faithful Ministers of the blessed meek and lowly Jesus, who teach us freely, as he did, the pure and sure Way to everlasting Peace and Happiness: We will not muzzle your Mouths, for ye tread out the Corn of God's Word to us, and break to us the spiritual heavenly Food; we receive the upper Springs and the nether Springs, the precious Wine and Milk from you, *without Money and without Price*: Such Heaven-born Labourers in Christ's Vineyard as ye are, are not only worthy of your Meat, but also of double Honour.

Thus,

Thus, mighty Prince, Nobles, and Senators, will be the Language of all Christ's true Sheep; you need not force them in any wise; but if you will, contrary to all Equity, right Reason, and Christian Rule, deprive the People of their native religious Rights and Privileges, and impose Swarms of hireling Priests upon them, it is then no Wonder *the Sheep will not hear their Voice; for they know not the Voice of Strangers*, whom perhaps they never saw before, nor heard of in all their Lives; for they know generally that Hirelings come not but for to *destroy and tear the Flock*, as they often do, by horrid Pride, filthy Lucre, and cruel Prosecutions. But if the true Shepherds come, in the free, and not hired, but humble Spirit of the great Shepherd, whose own the Sheep are, because they chose him, and therefore *know his Voice, they will follow him*, and gladly hearken to his Words.

We know full well, that our great and good Shepherd, who was the Door, and gave us a Rule to chuse our Shepherds by, which was, *by their Fruits*, never sent us to the Emperor *Tyberius Caesar*, nor to King *Herod*; but it being a Matter purely of a religious Nature, neither *Caesar* nor *Herod* had any thing to do with it; for the People were evermore to judge for themselves, agreeable to that excellent Apostolick Rule, *Chuse you seven Men, whom we may appoint, &c.* where you plainly see that the Choice of Ministers
to

to officiate in religious Congregations, was in the People ; and observe what a glorious Choice they made ; for they chose, among others, *Stephen*, who was the first brave and pious Soul that laid down his Life for Christianity against persecuting Priests ; therefore I know that it appertaineth not unto thee, O *George*, to chuse a Minister for me ; no, nor for thee to chuse a Minister to any of thy Subjects ; but they ought, according to the Gospel and Reason, always to chuse for themselves, and reject them if they see just Cause.

Thou seest, O King, that I deal plainly with thee, and with all thy Nobles and Senators ; I trust you will not take any thing ill that I have wrote ; for God knoweth that I love you, and will do you all the good I can, but hurt to none ; Why then should you hurt me, or suffer any Persons to do me harm.

Perhaps the Priests may think I have no great Love to them, but rather quite the reverse, and the Arch-Priests no doubt will join with 'em ; but I do assure you, that I have no want of Love to any of their Persons ; for I am firmly perswaded, that if you remove their heavy Weight from off our Shoulders, and leave us all free, intirely free, to our Choice, that then the Priests will be ten times ten better Men, and may soon come to taste so much of true and real Christianity, as that they may have Cause to bless God, that ever they saw primitive and
pure

pure Christianity restored in *England* before any other Nation.

But as the Priests are seldom or never the first in a Reformation, so in this glorious one, now greatly desired, it is likely they will be the last; yet whenever that happy Day shall come, I shall not expect to find so much as two Deists, nor one Atheist, in the Kingdom.

And now, my Lord O King, and ye Rulers and Legislators of the Land, consider, I humbly intreat you, how unreasonable it is that I should require or demand Money of Men for my Ministrations in the Gospel, when those Men on whom I demand Money never heard me preach, nor partook of my Ministrations. Will it be enough for me to tell 'em that the Doors were open, and they might have come? or will it be sufficient for me, if that I could tell them the Pope sent me, or my old Friend *William Wake* (called Lord Archbishop of *Canterbury*) sent me? or if I could tell them that *Cæsar* sent me, what would all this signify to them? for if the Men I demanded Money of were of the true primitive Stamp, that is, if they were Christians that retain'd the Gospel Rules, they would tell me that they knew nothing of the Pope, and that their Master Christ Jesus order'd them not to exercise Authority, &c. And as to my Friend *William Wake*, (whom I call'd Lord Archbishop of *Canterbury*,) they never saw him,
nor

nor ever heard their Master give any such Titles; and therefore suppos'd, he neither sent him or me; and as to *Cæsar*, they would render to him that which belong'd to *Cæsar*, in all temporal Things, *as Custom to whom Custom is due*; but in all Spirituall, *they must render to God the Things that are God's*; and that *Cæsar*, nor any Legislators of this World, had any thing to do with them, to impose Ministers or Creeds on them, their Master's Kingdom *not being of this World*, and therefore could not be subject to *Cæsar*. And besides, they had a Measure of God's Spirit given to every one of them, to profit withal; and that was sufficient to direct them whom to chuse, and whom to refuse; and that my demanding Money or Tythes of them for Preaching, who neither heard me nor ever chose me, was a Manifestation to them that I was not in the true Christian Spirit, and that I did not follow Christ their Master, nor observe his Command, *viz. Whatsoever you would that Men should do to you, do likewise*: For we have Reason to believe, that if any of us should demand Money or Tythes of thee for Preaching, thou wouldst not give us any at all; and by the same Parity of Reason thou ought not to demand of us; and if thou wast a true Minister of our Master, we know thou wouldst preach freely, *according to the Ability which God giveth*, and not demand any thing of us; but leave that to us, to give thee

thee such Things as we think thou hast need of, and we are free to give.

Here they were so close and home upon me, I knew not what to answer; at last I found there was no other Way, but honestly yield up the Cause; or else fall into the old Popish Way, and tell them of my carnal Weapons, that I had Writs for them, Law-suits, Distresses; drive away their Cattle, take away their Pots and Pans, and their very Beds they lay on; put their Bodies in cold Prisons, and there let them lie and die: Upon which they look'd at one another, and said, this is nothing else but what our dear Master foretold us of, and then turned to me and said, the Lord give thee a Sight of thy Darknes, that thou may'st repent, and find Acceptance with God; how little dost thou deserve the Name of a Christian, and how much less a Minister of Christ: For Tythes belong not to Christians; but, when that Law was in Force, were given to the Tribe of *Levi*, to maintain the Poor, the Fatherless, and the Widow, that there might be no Poor in *Israel*; for the Sons of *Aron* the High-Priest, and because the Tribe of *Levi* had no other Inheritance. But now, *as there was a Change of the Priesthood, so also there was a Change of the Law, viz. a Change of that Law which required Tythes; that now their High-Priest Christ Jesus being at the Right Hand of God in Heaven, and not on Earth, it was utterly unlawful for Christians*

tians to pay Tythes; for that would be tacitly to deny that Christ was come in the Flesh; and therefore if they must be persecuted by Antichristian Priests, for not paying them Tythes, they hoped their Master would enable 'em to suffer patiently for his sake, and endure all the Inhumanity they should inflict on them.

Thus, mighty Prince, noble Lords, and wise Senators, I have laid before your Faces a short plain View of the Unreasonableness of your suffering any one Sect or Denomination of People, to tyrannize, oppress, or make Demands of any other Sect of Christians, on account of their pretended Ministrations; which the other receive no Benefit by, nor ever so much as hear them; but what they do give, is freely to their own Ministers, when they judge they have need.

I can pretty easily perceive that, in this Age and Time, not only King George the Second, but our Nobles and Senators (except the Bigots) clearly see the Equity and Righteousness of restoring primitive Liberty, in Matters purely religious, and not suffering one Set of Preachers to lord it over others, nor to make any Demands upon them whatsoever. You also plainly see, that Hell-born Principle of Persecution, how horrid it is, and what Murders and Mischiefs it has done all over the World: Now the Way, the true Way, yea, perhaps the only Way, to cut the Sinews of all Persecution, is, to
take

take away the Money; for that is the evil Root from which it grows, and the righteous Lord and Judge of all the Earth hath given me a Sight of it, and hath drawn me forth to lay the Axe to the Root of it; an evil Tree that Priests have raised up, and eaten the cursed Fruits of, more than any other Set of Men in the World.

That Murderer *Cain* was the first that taught the Hellish Trade, by hating and killing his innocent Brother, merely on a religious Account: *And wherefore hated he him? because his own Works were evil, and his Brother's righteous*; the one a hypocritical hateful Murderer, the other an honest upright sincere Worshipper.

It is thought by some very wise judicious Men, that the Priests and Arch-Priests, of one sort or another of 'em, do suck out of the Bowels of this Nation no less than seventeen hundred thousand Pounds every Year that passes over our Heads.

Whether it be so, or, as others think, and have said, a great deal more, I leave you to judge; but this I humbly conceive is worthy of your serious Consideration; what Good is done in the Nation for this vast prodigious, almost incredible Sum of Money; or rather indeed, if one may speak freely, what Evil is done by it? are those that are call'd Episcoparians any better Christians or Subjects than those that are call'd Dissenters? nay rather, are not the latter, generally speaking,

speaking, more sober Men than the former? and as the Dissenters maintain their own Ministers freely of themselves, why may not, nay, why ought not, Episcoparians to do the same also? is there any Reason that they should live and prey on the Dissenters, who are by far the smaller Body, any more than that the Dissenters should live and prey upon the Episcoparians? surely none at all; therefore all the Laws in the World can never make that reasonable and natural, which is unreasonable and unnatural; no more than they can make a false Proposition a true one.

And now, O King, Lords, and Commons, I am not unsensible what childish Scoffs, and vain silly Conjectures some self-interested Men put upon this most reasonable and equitable Proposal, *viz.* that then we shall have no Churches at all, or at most very few.

This Objection is so weak, or rather false, that we all know full well, that in the two or three first Ages of Christianity, when they had no establish'd Churches, but, on the contrary, all the establish'd Religions of the World, in a manner, were against the Christians, yet they grew, increas'd, and multiply'd abundantly, over three Parts of the World: All their Ministers either working with their own Hands, as the great Apostle of the *Gentiles* himself did, and taught others to do so; or, if they could not, liv'd contentedly of the free (not forced) Alms of the Churches to whom they minister'd.

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The Truth of what I have said is well known to all honest Men who have but peep'd a little into Antiquity, or indeed but look'd into their New Testaments with Care and Impartiality.

But, most mighty Prince, Nobles, and Senators, you need not be scar'd with such groundless Surmises; that if you take the Money and Tythes away, that then there will be no Churches nor Preaching; for now you have before Eyes, in this present Age in which we all live, a very flagrant Instance to the contrary; and that is in a considerable Body of Christians call'd *Quakers*, who are no inconsiderable People; but, in about seventy Years Time, have increas'd so as to be spread all over the Kingdom; and not only this, but also *Scotland* and *Ireland*; yea, they stretch'd themselves so far, as to reach the *American* Shores. These Christians, generally speaking, are abundantly furnished with Ministers, *without Money and without Price*; for they seldom or hardly ever give any Money for Preaching; or if they should offer it, their Ministers would not take it, except it be on some Emergencies, as Sickness, low Circumstances, or long Voyages to preach the Gospel, or great Losses of Goods and Cattle, by persecuting Priests and others; in all which Cases, and several others, they readily and chearfully relieve, not only their Ministers, but all their People; and it is very observable, that notwithstanding they

have no Hirelings nor Money-Preachers among them at all, yet they do as frequently meet and worship God in their Assemblies as any Christians that I know in the Land.

And I very believe that their Worship is truly as spiritual, and their Minds as intent upon God, and upon Things that are good; and their Ministers Preaching generally tending to promote and set up the Kingdom of Christ in the Hearts of Men, and to root out and destroy Sin, in all its sinful Appearances, as in any other religious Assemblies in the Nation; and must needs say, what is well known, that I am well acquainted with all the different Denominations, and hope I can truly and with a good upright Conscience, say, that I have proved all Things, and laid hold on that which I believe is good, and well pleasing in the Sight of God; to keep his sacred ten Commandments with Care, fearing God, and hating Covetousness, and doing that which is right in his Sight, tho' many times grieving when I come short within myself, and praying to God that I may walk more watchfully hereafter.

Now I appeal to thee, O King, and to all you Counsellors of the Land, if this Instance of the Quakers be not a Demonstration of the Falseness of such Objections; for these People call'd *Quakers* are a living Testimony of the Truth of what I have wrote; and we need not say where are any such Men? or when did they live? for behold

hold they are all here alive among us this Day. And it is very remarkable that the Forefathers of these Men stood firm as a Rock against all the furious Persecutions of Prelates and Priests, in the cruel Times of *Charles* the Second; when, as I mention'd before, there was no less than four thousand of 'em in one Prison or another in this Kingdom; so that they principally, and the honest Baptists, bore the Brunt and Heat of the Day, and even blunted the Edge of the Persecution, till their Persecutors were weary and ashamed of their Drudgery, and merciless Cruelties. See *Sewell's History of the Quakers*.

I am well assur'd that this People have made the greatest Reformation from Popish Darkness and Superstition, of any others since the Days of the Apostasy, except in that one Point of the Sabbath; in which the truly honest Seventh-Day Sabbath-keepers, have certainly out stripp'd them: for as Christ himself tells us that, *the Sabbath was made for Man*, so it is doubtless the Duty of Man to keep it, for his good; and to the Glory of his Creator, that blessed and sanctified it, and gave us an eternal and universal Reason for our Keeping it, in the Close of that Sacred fourth Commandment, viz. *for in six Days the Lord made Heaven and Earth, the Sea and all that therein is, and rested the Seventh-Day; wherefore the Lord blessed the Sabbath-Day, and hallowed it.*

And tho' they may have sat down short

in their Reformation about the Sabbath, and may have stretch'd a little too far in one Point or two, concerning their not defending their Persons, Houses, or Nation, &c. yet generally all the wisest of them own, that if there be any Sabbath to be kept, 'tis the Seventh-Day Sabbath; and I do believe that if the Choice of the Sabbath was intirely free, and no way forced by human Laws, and that People were at full Liberty to keep that Day which they thought most agreeable to the sacred Law of God, and to follow their upright Consciences therein, I am firmly perswaded that the People call'd *Quakers* would not be the last of all the Tribes to bring back the sacred Sabbath, and set it upon its ancient Basis, the *Seventh Day*, where the God of Heaven and Earth originally founded it; and tho' the *Papists* have set up the First Day, and *Mahometans* the Sixth Day, yet I can truly say, as my blessed Lord did on a like Occasion, viz. *From the Beginning it was not so*; for the great Creator of all Things made *the Seventh Day the Sabbath*; what therefore God hath joined together, let not Man put asunder.

This I am well assured of, that to keep holy the Sabbath-Day, in Obedience to God, and not to Men, has a Natural Tendency in it to draw Mens Minds off the World, and up to God; to leave the World, as it were, for a Day, to contemplate and set our Affections on Things above, to fit and qualify the

the Body and Mind for more pure and spiritual Worship, admiring his Wonderful Works, owning and adoring him, the most high God, and Framers of all Things; therefore God tells his People, *ye shall keep my Sabbath, that it may be a Sign between me and the Children of Israel, that I am the Lord that do sanctify you*; and the same Sign it will be to all the Spiritual Children of Israel to the End of Time.

Consider, O King, and all ye Nobles and Counsellors of our Land, what Authority has the Pope to command you to keep the first Day of the Week, which God never commanded; and why should you obey this proud Man, even to this Day, rather than God? what good did he ever to any of you? what good did he ever do to thee, O King, or to thy Illustrious Ancestors, that thou shouldst still keep up his foppish Days, that such Men as he invented and impos'd upon Mankind, against the Law of God? God Almighty tells us, *they that honour me I will honour; but they that despise me shall be lightly esteemed*. Good old Moses he was a prime Magistrate, as thou art, and he honoured God, and he directed Men to obey God, and honour him; he cries out, *did ever People hear the Voice of God, speaking out of the midst of the Fire as thou didst, &c. Unto thee it was shewed, that thou mightest know that the Lord, he is God; there is none else beside him*; he knew of no Trinity, no Plurality
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of Persons; *but he is God, there is none else besides him: Out of Heaven he made thee to hear his Voice, that he might instruct thee: and upon Earth he made thee to see his great Fire, and thou heardst his Words out of the midst of the Fire.* Thus gloriously was the sacred Ten Commandments delivered, and among the rest the Fourth; I will appeal to thee O King, and all you Princes and Senators, is it not ten thousand Times better and fitter for you all, to obey God, the Fountain of all Good, and his divine Laws, those sacred ten Commandments, than to regard the Pope, or any of his vain unscriptural human Inventions.

Let the plain honest Question be put in the Secret of your Hearts, but in the open and naked Sight of him with whom you have to do, whether you will obey God or Man, Christ or the Pope, the Ten Commandments of God or the Traditions and vain Inventions of Men: And let thy Royal Heart, and the Noble and contrite Spirits of all you Lords and Senators of our Land, make diligent Search, and answer it in the true Fear of God; And as the Grace of God hath appeared unto you, and to all Men, teaching them and you to deny all Ungodliness and sinful Lusts, and to live soberly and righteously in this present World, so let the Love of God spring up in your Hearts, and demonstrate your Love to him, by obeying his Voice, and doing the Things that he hath

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Commanided; and do not mock God any longer.

Heave the Pope quite off your Shoulders, and all his Inventions of red Letter Days, *Chrismas-Day*, and *Candlemass-Day*, *Crucifixion-Day*, and *Resurrection-Day*, and *Ascension-Day*, *Andrew's-Day*, and *Anthony's-Day*, and all the whole Catalogue of Saints-Days; not one of which God ever commanded; take all the Popish Rubbish of every kind, throw it upon the *Thames*, send it to *Tyber*, and say, *from Rome ye came, and to Rome we send you again.*

Good old *Moses*, who was faithful in all the House of God, he never set up a Day for *Abel* nor *Enoch*, nor for *Noah*, no, nor for *Abraham*, *Isaac*, or *Jacob*, because God had not commanded it; neither did the holy Prophet *Jesus* (the Prophet like unto *Moses*), nor any of his Apostles, because God had not commanded them.

But when a certain Ruler came to Christ, with this momentous Question, worthy of every Ruler in the whole World to ask, viz. *Good Master, what shall I do to inherit eternal Life?* it is worthy of all your Observation, that after Christ had set him right in the true Unitarian Principle, and corrected him, saying *why callest thou me good; there is none (essentially) good but one, that is God.* Then in answer to the Ruler's Noble Question, Christ gives this glorious Precept; *if thou wouldst enter into Life, keep the Commandments*
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of God. Christ does not bid him observe the Traditions and idle silly Inventions of Men, but bids him *keep the Commandments.*

Now therefore, O King, hearken to my Words, I beseech thee, and don't take any Thing amiss that I have wrote unto thee; for I sincerely love thee, and suffered for the sake of thy Royal Family, during the time of the Rebellious Mobs in *Staffordshire*; where they often, yea, very often, threatened to kill me; and once came about three-score of 'em, before my house, bidding, Damn their Blood, and sink their Spirits, if they did not pull down my House before they slept, and my Wife was then so big with Child, she did not know that she had an hour to go of her Time; yet those inhuman Wretches continued roaring, *Down with the House*, a long time, till at last, by the Intreaties of some Neighbours, and throwing some Money to 'em out at the Windows, they march'd away to drink the Money; but before they went, some of 'em to spite me and my Wife, kneeled down on the Step of my Door, and drank the Pretender's Health, by the Name of King *James the Third.*

Now all this Hatred they bore to me, was not for any Harm I ever did to any of them; for I have relieved some of 'em several Times both before and since; but it was for the firm Affection which they knew I bore to thy Royal Father, to thee, and thy Royal Family, and because I had at the Coffee-house

house or Town Meetings, defended the Right our Nation had to settle the Succession of the Crown in thy Illustrious Family; and if thou, O King, wilt do justly and righteously by all thy People impartially, and fear that God who gave thee thy Breath, and in whose Hand thy Life is, and wilt love God with all thy Heart and Soul, and keep his sacred ten Commandments faithfully, *and call the Sabbath a Delight, the holy of the Lord, honourable, and shalt honour him, (not the Pope nor the Inventions of Prelates or Priests) not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words,* about carnal worldly Things, but turning thy Mind up to God on his Holy-day, (not the Pope's Day,) *Then shalt thou delight thy self in the Lord,* which thou wilt find to surpass worldly Pleasures as far as the Sun excels the Moon, and will take away the Terror of Death from thee; and instead thereof, will give thee a well-grounded Hope that thou belong'st to God, and to an eternal Felicity; and he will cause thee to ride upon the high Places of the Earth, and with thy Trust in God, need'st not fear all thy Enemies under Heaven.

And if thy Nobles, thy Counsellors, thy Senators, and Judges, will join with thee in this Heaven-born Work of Reformation, freeing the People from the heavy Loads of Priests and Arch-Priests, from Tythes and all manner of Payments relating to Priests;

so that whatever we give them, it may be freely of our own Accord, and not forced by any Means whatever; but that all the Subjects of the Land may have perfect Liberty to worship God in that Way which they think is most agreeable to his divine Will, in all spiritual Things; none making us afraid; *that Judah may not vex Ephraim, nor Ephraim envy Judah*; not lording it one over the other, but living in Love and Peace; not demanding Money on account of any spiritual Ministrations, but being content with such Things as the People they minister to think fit to give unto them, according to the pure and precious Rules of Christ and his Apostles, and the excellent Examples of primitive Christianity: I say, if you will join Heart and Hand in this Heaven-born Work, you will attract the Eyes of all *Europe* upon you, and give a Gospel Example to all the World to do so too. Fear not, the eternal God will be your Refuge, and his everlasting Arms will support you; the wise Men of all your neighbouring Nations will say of us, as good old *Moses* did in his Swan-like Song, *Happy art thou, O Israel; who is like unto thee, O People, saved by the Lord!*

F I N I S.